DOCUMENT RESUME

ED 465 715 SP 040 738

AUTHOR Stachowski, Laura L.; Brantmeier, Edward J.
TITLE Understanding Self through the Other: Changes in Student Teacher Perceptions of Home Culture from Immersion in Navajoland and Overseas.
PUB DATE 2002-02-04
NOTE 18p.; Paper presented at the Annual Meeting of the Association of Teacher Educators (Denver, CO, February 2-6, 2002).
PUB TYPE Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS American Indian Reservations; Attitude Change; Consciousness Raising; *Cultural Awareness; Cultural Differences; Elementary Secondary Education; Ethnocentrism; Foreign Countries; Higher Education; Navajo (Nation); Preservice Teacher Education; *Self Evaluation (Individuals); *Student Teacher Attitudes; Student Teaching

ABSTRACT

Student teachers from Indiana University's Cultural Immersion Projects, who had been placed in K-12 schools on the Navajo reservation and in seven foreign countries, critically reflected on their home cultures, identifying key elements that defined who they were and shifts in their perceptions about home based on their experiences in culturally different schools. Before their immersion experiences, they underwent extensive preparation to introduce them to local cultural values, beliefs, lifestyles, and educational practices. During their placements, they engaged in all teacher-related school functions, fostered friendships with members of host groups, performed at least one service learning project, and submitted reflective reports. Respondents addressed such areas as government policies, schooling, institutions, human relationships, customs, social structures, and cultural values when describing how their views were altered through living and working in culturally different settings. They reported enhanced appreciation of U.S. mainstream education and renewed appreciation for the many conveniences, environmental and recycling policies, and stronger presence of human and cultural diversity at home. They expressed a strong desire to learn more about the host culture. Students visiting the Navajo reservation noted new appreciation for the U.S. mainstream communication style. Overseas participants reported changes in their perceptions of family and mainstream culture. (SM)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 465 715

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY HAS BEEN GRANTED BY

Edward J. Brantmeier

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2A

Association of Teacher Educators

Denver, Colorado

February 4, 2002

Understanding Self Through the Other:

Changes in Student Teacher Perceptions of Home Culture From Immersion in Navajoland and Overseas

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Dr. Laura L. Stachowski

Mr. Edward J. Brantmeier

Cultural Immersion Projects
Indiana University
Wright Education Building, Room 1044
201 N. Rose Avenue
Bloomington, Indiana 47405-1006
Telephone: 812/856-8507
E-mail: stachows@indiana.edu
http://www.indiana.edu/~cultural/index.html

SP040738

BEST COPY AVAILABLE

Understanding Self Through the Other:
Changes in Student Teacher Perceptions of Home Culture From Immersion in Navajoland and Overseas

Laura L. Stachowski & Edward J. Brantmeier
Indiana University – Bloomington

In exploring best practices for preparing new teachers to respond to the changing face of school populations, cross-cultural student teaching emerges as an important way of highlighting the cultural backgrounds and characteristics of children in non-mainstream and non-US settings, while enhancing understanding of one's *own* cultural make-up, belief systems, and ways of operating. This heightened awareness of and insight into one's *personal cultural identity* is typically not a focus of the traditional student teaching experience, thus this paper serves to illustrate ways in which teacher education programs can encourage, indeed require, student teachers to think more broadly about who they are and what factors have influenced their identities. In turn, then, student teachers are better able to understand the dynamics that define the cultural identities of their pupils, using this knowledge to best serve the youth in their classrooms.

Adler (1975) suggested that although a cross-cultural experience may begin as a journey into another culture, it ultimately becomes a journey of enhanced awareness and understanding of oneself and one's home culture. Certainly, cross-cultural student teaching and community involvement experiences offer participants unique opportunities to make first-hand comparisons of lifestyles, values, and ways of thinking and doing. These opportunities for critical comparison can result in a clearer sense of the student teachers' own ethnic and cultural identities, which Zeichner (1996) identified as a key characteristic of effective teachers in

culturally diverse societies. Merryfield (1997) echoed these perspectives in describing elements of a global education; to achieve cross-cultural understanding, one must develop, in part, an "understanding of one's own culture and heritage" and "the role of one's own culture in the world system," while seeking to understand the "multiple identities" and "worldviews" of others (p. 9). Educators, then, are encouraged to design practices which promote the development of "perspective consciousness," Hanvey's classic term for the "recognition that one's own view of issues or events is not universally shared" (in Merryfield, 1997, p. 3). To do this, the processes of both multicultural education and global education must merge for a combined approach which emphasizes multiple perspectives (Diaz, Massialas, & Xanthopoulos, 1998; Brown & Kysilka, 2002). Cross-cultural field experiences emerge as a viable way of achieving this goal.

Near the conclusion of their on-site assignments, student teachers placed in elementary and secondary schools on the Navajo Indian Reservation and in seven foreign nations were asked to reflect critically on their home cultures, identifying key elements that define who they are and the shifts in their perceptions about "home" based on their experiences on the Reservation and overseas. Participants addressed such areas as government policies, schooling, institutions, human relationships, customs and traditions, social structures, and cultural values when describing how their views were altered through living and working in culturally different settings. These data suggest that a focus on cultural identity and awareness of one's own perspective, both prior to and during the student teaching field experience, enhances novice educators' understanding of the multiple realities that characterize any classroom setting, as well as their ability to respond effectively to children whose worldviews may differ from their own.

The Cultural Immersion Projects

The Cultural Immersion Projects at Indiana University-Bloomington came into existence in the early 1970s as optional supplements to conventional student teaching. Today, two

specific Projects serve more than 100 elementary, secondary, and all-grades student teachers annually: The American Indian Reservation Project prepares and places student teachers for 17-week teaching assignments in Bureau of Indian Affairs, contract/grant, and public schools across the Navajo Nation, and the Overseas Project prepares and places student teachers for 8-week assignments in national schools of England, Wales, Scotland, the Republic of Ireland, India, Australia, New Zealand, Taiwan, Kenya, and Costa Rica, following the successful completion of 10 to 16 weeks of student teaching in Indiana. Both Projects integrate cultural and community involvement as cornerstone components throughout the immersion experience.

During the academic year prior to student teaching, participants in the Reservation and Overseas Projects are required to undergo extensive preparation (including seminars, readings, abstracts and papers, workshops, sessions with consultants from the host cultural groups) to introduce them to the cultural values, beliefs, lifestyles, and educational practices in the placement sites they have selected. These requirements not only familiarize the student teachers with the schools and cultures in which they will be expected to operate, but they also serve as an effective self-screening device in that applicants whose primary motivation may be to play "tourist" are discouraged by the intensive preparatory work. The preparatory phase receives ongoing review and evaluation by the Project director and staff, and feedback from Project participants is utilized in revising assignments to better fit the students' preparatory needs.

While at their reservation or overseas sites, Project participants are required to engage fully in all teacher-related functions of the school; to foster friendships with members of the host cultural group in the school and community and become involved in their activities; to plan and perform at least one service learning project in the local community; and to submit reflective reports identifying local attitudes and perspectives, cultural values, important issues, and personal and professional learning outcomes and insights. In the Reservation Project,

participants live in the placement school's dormitory and provide academic tutoring, companionship, role modeling, and "life enhancement" activities for the young Navajo dorm residents. They also assist in the preparation and serving of breakfast and dinner in the adjacent cafeteria. In the Overseas Project, participants live with host families in the community and become an integral part of family life. Such dormitory, cafeteria, and home stay experiences enable the student teachers to interact closely with people at the grassroots level in a wide range of activities – from the ordinary tasks of daily life to special events and traditional ceremonies – and thus learn first-hand about the people and communities from which their school pupils emerge.

Contact is maintained with the Cultural Projects office throughout the on-site experience by telephone and through correspondence. Staff members write detailed feedback letters to participants upon receiving their assignments and reports, and calls are placed when concerns arise or points require clarification. In the Overseas Project, a supervisory trip is made to at least one of the host nations each academic year; however, time factors and budget constraints prohibit every participant in every country from being visited. Still, these students will have received close and thorough supervision from Project staff during the Indiana phase of the student teaching experience. In the Reservation Project, a site visit is made to each participant at the beginning of the semester, and midway through a staff member returns to "troubleshoot" with those student teachers who need the extra support and to conduct a daylong seminar for the entire group at a centrally located school. All Overseas and Reservation Project participants know that the office is a phone call away should questions or problems arise.

The Reservation Project and Overseas Project are designed in such a way that emphasis is placed on *both* classroom teaching and community involvement experiences. Project participants cannot "just student teach" but also must immerse themselves into the lives and cultures of the people with whom they live and work. Consequently, members of the

placement community, along with educators and supervisors in the placement school, become (on many levels) vital contributors to the learning of student teachers. Some of these learning outcomes and their sources are examined in Stachowski and Mahan (1998).

The Current Study and Its Findings

A total of sixty (60) student teachers from recent semesters, placed in elementary and secondary schools on the Navajo Indian Reservation (n=30) and overseas (n=30), were asked to reflect upon their observations of and encounters with host culture group members and their experiences in overseas and reservation schools, homes, and communities, in order to illuminate their changing perceptions of their "home" culture, which for most of these students is "mainstream" culture of the United States. Three-quarters of the way through their overseas and reservation assignments, on weekly (overseas) or biweekly (Reservation) reports submitted from their placement sites, participants responded in writing to a question which in part read,

> Your [reservation or overseas] teaching, living, and community involvement experiences have offered you unique opportunities to make first-hand comparisons of lifestyles, values, relationships, systems of education, and ways of operating. These opportunities for comparison may result in changed perceptions of your home culture, characterized by more *critical attitudes*, more *positive attitudes*, or a *blend* of the two.

For many of these student teachers, this was the first time they had been required to examine the factors that contribute to whom and what they are, the forces of family, ethnicity, community, and nation that shape the ways in which they perceive themselves and those around them. A student teacher in England, for example, reflected:

> My time in England has forced me to reevaluate my understanding of myself and where I come from. . . . It is a bit difficult to be critical of a lifestyle of which I am a part, and being here has allowed me to remove myself from that lifestyle and examine it.

Thus, in seeing self through the other, participants identified changing perceptions of "home"

and provided detailed explanations for the positive and/or negative shifts in attitude. Their responses were analyzed for distinct ideas and examples which were then grouped within general categories or themes. The themes, along with specific examples, are described in the following sections.

Changing Perceptions of "Home" Identified by Student Teachers in Reservation and Overseas Schools and Communities

The 60 student teachers identified a total of 278 different changes (Overseas = 151; Reservation =111) in their perceptions of "home" as an outcome of their cross-cultural experiences. Their reported changes were categorized as having either a positive or negative slant, with common themes emerging between the two groups of participants. A small number of student teacher observations (16) were recorded as "neutral." For example, one student relayed the recognition of the vastness and natural beauty of the United States. For the purposes of this study, these comments have been eliminated. Instead, the focus is on the positive and negative commonalities between Projects and the greatest areas of difference between Projects that characterize the student teachers' perceptions of home. The trends that emerge from these are also examined.

Insights/perceptions with a positive slant. As Table 1 indicates, the student teachers described 110 changes in perceptions in a way that cast the home culture in a positive light (Overseas = 58; Reservation = 52).

Insert Table 1 about here

One of the most significant commonalities that emerged was the student teachers' enhanced appreciation of US/mainstream education, especially for participants of the Overseas Project. Although cognizant of the benefits of gaining first-hand professional experience in overseas and

reservation schools, many student teachers concluded that they much preferred the structure, procedures, attitudes, and outcomes of elementary and secondary schools and educators back home. Among the perceptions student teachers in the two groups identified included the belief that US/mainstream schools produce better rounded individuals; that both teachers and pupils have a greater number of opportunities and resources available to them; that lessons are more creative and stimulating; that teachers have better attitudes and are more dedicated; and that the school buildings themselves are larger and cleaner. For example, a student teacher overseas observed:

> At home, many activities and stimulating questions go into the planning process. Here in [host nation], the teachers seems to have a general idea of what they are going to do, but mostly it comes from the text, word for word, and can be boring at times. When the students do more than read of out the text, they are inclined to participate. They enjoy being involved in activities where they can take away experiences and apply them to other challenges.

Other commonalities between the two groups of student teachers included a renewed appreciation for the many conveniences of home (close proximity to the grocery store and the goods it provides); for the ease of traveling from one point to another (US roads and traffic laws perceived to be better by student teachers overseas); for the environmental and recycling policies adopted by many US/mainstream communities; and for the stronger presence of human and cultural diversity at home – and acceptance of that diversity – than in many of the overseas and reservation communities where student teachers lived, studied, and worked.

Other changes in perception of home were dependent on the characteristics of the settings in which the student teachers were making their comparisons, so understandably some of the greatest areas of change they reported were unique to the Project in which they participated. When some student teachers reflected on their journey into the "other" from

experiences of cultural traditions of the Navajo, they relayed a strong desire to learn more about and become more active in their home culture. For example, one minority student relayed the following:

> Being African-American, I know my African-American history and cultural traditions but not my African history and cultural traditions, like many other African-Americans I know. . . . I will make an effort to go back and find out what country in Africa my family derived from and make an effort to pass on what I find out to my future family and those around me.

Her words echoed the concerns of many Project participants to better understand their own identities, regardless of their race or ethnic backgrounds. Another student commented on increased awareness of her own cultural issues: "Observing a culture from the outside that is struggling with some of the same issues as my own Jewish culture allowed me to gain perspective in what I feel I need to do and to work to preserve." For several student teachers on the Navajo Reservation, the journey into the cultural traditions of the "other" created a desire to look inward to discover their own roots. Seeing self through the other created a desire for deeper self-understanding and activism.

Another highly notable difference between the two Projects was the positive view of communication and communication styles of home perceived by Reservation Project participants. Eight student teachers commented on their new appreciation of the communication styles of mainstream America. A student teacher from Malaysia provided commentary about communication styles in mainstream America and in Navajoland:

> I used to think that people in mainstream America were too outspoken about their views and too direct. However, after being on the Reservation and finding it difficult to communicate and to understand the indirectness of communications by the Navajos, I find that I do indeed appreciate the directness of communication in mainstream America

and people do not seem as direct as they seemed before.

In the Overseas Project, the second most significant area of changing perceptions was in terms of television programming; students suggested that US stations carried a wider selection and better quality of television specials, movies, dramas, sitcoms, and even commercials. Other areas in which perceptions changed for the positive as a result of seeing self through the other included new insights into the ideology and workings of the US government; a strengthened belief in the friendliness of American citizens; and an appreciation for lower taxes, especially noteworthy at the gas pump, but also in terms of sales and income taxes assessed.

Insights/perceptions with a negative slant. Far more changes in perception of the home culture were cast in a negative light, for student teachers in both overseas and reservation settings. As Table 2 indicates, a total of one hundred and fifty-one changes were reported (Overseas = 87; Reservation = 64).

Insert Table 2 about here

It appears that student teaching in a culturally different setting, whether outside of the United States or within our nation's borders, led participants to analyze and even question many of the aspects of their lives they had always assumed were a given. Perhaps they assumed their values and practices were shared universally. For some, their immersion experiences resulted in significant eye-openers.

Again, student teachers in both Projects reported changes in perception in many of the same categories. In seeing the self through the other, participants in both Projects became more aware of and dissatisfied with the pace of life in US/mainstream culture. Using expressions such as "overly stressed" and "uptight," many of the student teachers believed that

back home, people undervalued their leisure time and did not take the time to slow down and enjoy activities unrelated to work, including time spent with friends and family.

Closely related were the changes in student teachers' perception of family. Overseas Project participants, for example, were struck by the realization that in mainstream US society, so little time in one's day, week, or life is set aside for enjoying quality contact time with family members and close friends. "My perception of American family values has changed from accepting it as normal to viewing our family values as negative," reported a student teacher in Australia. "Spending more time with our families is essential." A student teacher echoed her observations in contrasting the examples of family life she experienced in Ireland with those of families back home. Working family mealtimes into busy schedules and taking time to enjoy tea or coffee and conversation with friends and colleagues throughout the day were refreshing changes for the student teacher, whose own friends and family members seldom made time for such connections with important people in their lives.

A significantly larger number of Overseas Project participants reported negative shifts in perception pertaining to US/mainstream education than their Reservation Project counterparts, although still far fewer than the positive changes in this area identified earlier. Again, working with teachers and youth in host nation schools revealed deficiencies in schools back home that included: school curriculum that was too structured and tied to textbook content; too much pressure on teachers and pupils to achieve high test scores; and little regard for excessive use of paper and other material resources. A student teacher in a British primary school observed:

> The US uses entirely too much paper in their schools. We try to head so many environmental movements, and I personally never could figure out how to reduce paper usage. However, here the children write in tiny notebooks conserving every inch of space, and worksheets are few and far between. It is so refreshing, and I plan to take ideas back to the US, like using dry erase boards for many activities instead of paper all

of the time.

One of the most significant changes in perception with a negative slant as reported by Overseas Project student teachers was the ethnocentrism they believed is prevalent in the United States. This was a great concern for many, whose own lack of awareness of other countries and peoples seemed to highlight the ignorance or even apathy of many Americans about world events, history, and geography, and the customs and traditions of other cultural groups. A student teacher in Ireland reported that her elementary pupils "know more than I do, and it is embarrassing." She added, "Our media coverage of international news is either completely lacking or very superficial." Another student teacher suggested that "Americans are ignorant of what is going on around them because it does not affect their daily lives." Reflected still another:

> We truly are a nation of emigrants, but somehow over generations of living in America the culture has become centered only on US news, customs, beliefs, etc., with a great deal of ignorance about the rest of the world. My students in Indiana had a difficult time relating to Ireland or anything Irish. In contrast, the students here [in Ireland] could tell you all about America, though they've never been there.

Several of the student teachers acknowledged that they have the power to change in this area, and to make a difference in the lives of their future US pupils, too. One young woman expressed an appreciation for the opportunity to recognize these shortcomings and so something about them. "I can get an international paper or read them on-line for more in-depth news coverage," she wrote. "Most important, I can make sure that my students get a complete education so they will not have the problems that I have experienced."

Several participants in the Reservation Project, on the other hand, believed that mainstream culture is overly materialistic based on their experience of relative poverty in the Navajo Nation. For example, one student teacher reported a shift in the value she placed on

material goods, "I look at my life and my stuff and the value I previously attributed to it." She then reflected on this change in her perceptions: "Living out here has made me realize you don't need a million conveniences at your fingertips to be happy."

One of the most significant changes in perception with a negative slant as reported by eleven Reservation Project participants was a lack of a sense of tradition in their home culture. One student reflected on the bonds of community felt and seen at a pow-wow. He relayed, "I cannot think of one thing in our culture that brings us together like that." Feelings of regret were also expressed: "To me it is sad that we are losing out on such a positive force in our lives." Another student teacher seemed to feel cheated by the lack of home culture as she perceived it:

> I don't feel the same sense of culture, tradition, and unity or smallness that I sense and observe among the Navajos. So in my first week week on the Rez I came to the rude realization that I didn't think I had a culture (minus video games, and shopping for "stuff").

In seeing self through the other, this student and others felt a sense of loss at not having strong cultural traditions. These negative perceptions of home often planted a desire for a greater understanding of one's heritage and increased practice of one's own cultural traditions.

Conclusions and Implications

Rabindranath Tagore of India wrote, "You must travel to all the outer worlds to reach the inner-most shrine in the end." Although Tagore's quote contains spiritual innuendos, it provides the essence of "seeing self through the other." The student teachers in this study more fully understood themselves and others through living, teaching, and participating in cultures different from their own. Questions that fostered deep, critical reflection on changes in perceptions (transformations of consciousness) created an understanding of other cultures and an understanding of one's own culture and heritage.

The "perspective consciousness" acquired through a reflective process not only encourages further insight into self, it may also foster keen insight into the "other" and facilitate the development of culturally responsive educators for a culturally diversified global village. Student teaching placements into the schools and communities of the "other" provide invaluable insight for the possibilities of change at home and for a new understanding of those aspects of home that are often taken for granted or assumed to be universal. The new insight, clearer vision, and greater respect reported by student teachers in cross-cultural settings lay the foundations for a better future for the children of our nation and of the world.

References

Adler, P.S. (1975). The transitional experiences: An alternative view of culture shock. *Journal of Humanistic Psychology, 15*(4), 13-23.

Brown, S.C., & Kysilka, M.L. (2002). *Applying multicultural and global concepts in the classroom and beyond.* Boston: Allyn & Bacon.

Diaz, C.F., Massialas, B.G., & Xanthopoulos, J.A. (1998). *Global perspectives for educators.* Boston: Allyn & Bacon.

Merryfield, M.M. (1997). A framework for teacher education in global perspectives. In M.M. Merryfield, E. Jarchow, & S. Pickert (Eds.), *Preparing teachers to teach global perspectives: A handbook for teacher educators* (pp. 1-24). Thousand Oaks, CA: Corwin.

Stachowski, L.L., & Mahan, J.M. (1998). Cross-cultural field placements: Student teachers learn from schools and communities. *Theory Into Practice, 37*(2), 155-162.

Zeichner, K. (1996). Education teachers for cultural diversity. In K. Zeichner, S. Melnick, & M.L. Gomez (Eds.), *Currents of reform in preservice teacher education* (pp. 133-175). New York: Teachers College.

Table 1

Comparing Projects: Commonalities and Differences with a Positive Slant in Regard to US/Mainstream Culture

OVS (Differences)	COMMONALITIES	AIRP (Differences)
Television programming (6)	Education System OVS (21) AIRP (12)	Communication (8)
Variety of consumer choices (2)	Convenience (material goods) OVS (1) AIRP (4)	Desire to learn more about home culture (8)
Laws protecting freedom of speech (2) U.S. Government (2) Lower taxes (2) Patriotism (2)	Ease of Traveling OVS (3) AIRP (1)	Increase appreciation of family (4) Interpersonal relationships (2)
Friendlier citizens (2)	Environmental/Recycling Policy OVS (2) AIRP (2)	Pet care/treatment (3)
Miscellaneous: • Private ownership (1) • Open relationships in public (1) • People drink less (1) • Efforts to curb smoking (1) • Social life (1) • Bars open late (1) • Casual lifestyle (1) • More politically correct (1) • Socio-economic mobility (1) • Middleclass majority (1) • Election process (1) • Dominance of pop culture (1) • Young people not forced to grow up so quickly (1)	Appreciation of Diversity OVS (2) AIRP (1)	Miscellaneous: • Appreciation of individual agency/initiative (1) • Arts and entertainment (1) • Social structure of home (1) • Solid work ethic (1) • Established rules and enforced laws (1) • Appreciation of respect and disrespect for family, humanity, and a "group mentality" (1) • Respect of "Navajo time" and "mainstream time" (1)

Table 2

Comparing Projects: Commonalities and Differences with a Negative Slant in Regard to US/Mainstream Culture

OVS (Differences)	COMMONALITIES	AIRP (Differences)
Ethnocentrism (news coverage, lack of awareness of other countries, apathy/ignorance, and lack of knowledge of world history/geography (16)	Pace of Life OVS (11) AIRP (7)	Awareness of assimilation practices toward Navajo (3)
Less congenial with strangers/more distrustful/less charitable (5)	Family OVS (10) AIRP (9)	Lack of "Community" support (selfishness of mainstream) (3)
US coverage in media and pop culture and commercialism (5)	Education OVS (10) AIRP (1)	Lack of respect of land/environment (2)
Obsession with newness/modernity (2)	Lack of sense of tradition/heritage OVS (3) AIRP (11)	Communication styles (2)
Lack of public transportation (2)	Materialism OVS (2) AIRP (10)	Interpersonal relationships (2)
Lacks gun laws (2)	Lack of respect/land wasteful of energy/resources OVS (2) AIRP (2)	Miscellaneous: • Lack of involvement of local politics (1) • Lack of sacredness in hunting (1) • Lack of labor intensive handy crafts (1) • Little expectation to learn a second language (1) • Emphasis of schooling and not education of whole person (1) • Naivety about meanings of Native American icons (1) • Notions of constant progress (1) • Treatment of the elderly (1) • More conscious of deprecation of culture in home country (Malaysia) (1) • More conscious of family structure breakdown (Malaysia) (1)
US election process (2) Presidency (2)	Communication OVS (2) AIRP (2)	
Eat too much/overweight (2)		
Miscellaneous: • Don't use metric system (1) • Bigger is better (1) • TV programming (1) • Shallow religious foundations (1) • Driving age too young (1) • Eating on the run (1) • Too much commercial choice (1) • Too self confident (1) • Eating disorders and emphasis on thinness (1)		